

Interviewee: Lorraine Elizabeth Joseph

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LG: The church bell would ring, and the third time it rang, everybody was ready to go to church. They had a rule that you went in, and they'd let you take your children out ...the outhouses were back there in the Shaker Church. You take your child out to the restroom, and they could go out one time after that. And if they went out more than that they went over to the dining room and they could not come back. They did not allow the door to be opened and closed like they do today. They were strict; they had somebody sitting by the door [that] would watch how many times they went out the door.

They used to have a water bucket in the corner like this on the women's side, where you could go get a drink of water. And they didn't shake hands the way they do now. When you came in the door the women were on this side, and the men on this side. You walked, you turned, you walked straight up to the altar, you stood and crossed yourself (made the sign of the cross), and you shook hands with the men this way. Now today its changed, now they say they're 1910 but they're not like they used to be. They changed and a long time ago they wore garments.

The men on one side, the men had...they used to make shoes called "buck skin" "white buck skin", kind of like felt or whatever, they wore those white buck skin with white socks. And back there cord-erode was in fashion. Wore the light colored cord-erode pants, and a long sleeve white shirt. And they always had a hanky hanging off, if it

wasn't in their pocket, it was hanging off their belt. Only one I saw follow was the Teal family. Their dad was Harry Teal. He always had his hanky hanging off of his belt loop.

They've changed a lot. Like I said, I remember it from being a little girl and we went to Cushman, we went home, we were only home...well like I said, why I remember the date, was that was the year my father died...1946 the division came in. But during...before the division came in there used to be people that would say, "there's coming, the Lord said there's going to be coming a little black book. They didn't know...how to theorize it, but they said there's going to be a black book that is going to come eventually.

We used to hear them preachers...some of them...I was trying to remember, I can't remember all of them, but there was a bunch of them.... I don't know the families like I did back there. You go to La Conner, and you know who all the Shaker families were. You went to Lummi and you knew who they were because you stayed with them. You go to La Push, or you go to Yakima, we didn't go to Colville country until later on, I think after the big division came in. And I remember the division because that was the year my father died.

But what I remember was before he died he used to, and my mother was doing baskets, or she was knitting or whatever, we'd be helping her. My dad would sit in the background and tell us stories. And tell us why we lived the way we did, and when he...upon his death, mother never learned to drive, we lived way out, and we'd used to

have to walk. It took us an hour and fifteen-minutes to walk to town to go to church on Sunday morning.

3:28

LJ: And we started to go to Sunday school, and a lot of the things that he taught us, was in the book. And that is what amazed me because of...I always say those people, those old people must have had a good relationship with the Lord, for them, for him to tell them directly how we should live. And when we started going to Bible school, I said those people weren't very far from the rules that God sent in his written word. And that is what amazed me. And I did not go back to the Shaker Church now until after I was married. By then the church had split and had gone, the 1910 and we couldn't use the word "Shaker", we were labeled "Full Gospel", we had the Bible. Later on it split again and it went to "All Tribes."

CG: Okay it went "Full Gospel, then to All Tribes?"

LJ: And then the 1910; the 1910 claimed their the original, but like I said, their really not because they didn't do what they used to do. I find that even in the funerals they do things differently than they used to. And one of the things I find where they've gone way out, is they do these give-a-ways" that long time ago it was a private family thing. It wasn't, they didn't make a big hoopla about it. And it was just always a family-private thing, it was never done out in public for recognition or anything, it was just a hand full of people that would go, because we had a lot of death in our family. We came from a big

family...the Napoleon family was a big family. And it was always a private thing; it was not like they do it today.

I went to a funeral in the Yakima Nation about...maybe a little over a year ago. One of the Harvey boys died, my kids went to school with him. (Sighs) They gave everything of his away, and they went "longhouse." The longhouse was as big as this I think (Elders center), in the middle is a dirt thing. They brought all his belongings, boats, everything that man owned. They put it on display, and then they give it away. They didn't do that long time ago. They made it an open, public thing, and I think, I think it's not the way it should be. To me it's a display of the materialistic thing. It was private long time ago. I don't know if any body thinks the way I do, but that's the way I see it.

I knew because when my husband died, I... he died here in Tacoma. The brother-in-laws came with their trucks, we didn't have a truck. And took his belongings out. I don't even know where they took them. But once the burial was done, we were eating, and they brought the things that he had and put it in the back. And they had done the burning right there. They told somebody if they wanted to take things, to take some, but they didn't make a big public thing, it was just those that were there at funeral that picked out what they wanted.

And my mother, my aunt, just told me to get rid of everything. She said, "He ate on those plates, he sat in those beds", she said, "You give that bed away." They only thing I kept, and I still have it today, is his wallet. But she said, "You get rid of everything." And then

I got home and I had to, we had the biggest bedroom, because we had a double bed, and I got rid of bed, and I moved to the front and I got a single bed. Things have changed a lot. Even in what we call, the Shaker Church. Now the Shaker Church is literally died the way I see it, because of the infiltration of our “modern conveniences” I guess you’d call them. The Casinos and a lot of them go there.

I’ve got a niece, she supposed to be the minister of our church, she spends a lot of time in the Casinos, and Bingos, and to me, the word says, “The pathway is straight and narrow” can’t have one foot in the world and one in the church. And also what I find is ...they lock the doors. You can’t get in there unless they unlock the door. [Laughs].

I can see it now though, you can’t have anything, a lot of churches lose a lot of their things, their dishes, their pots and pans because somebody steals them. It’s not like it used to be. The Shaker faith is literally died, I...in fact I guess it’s one of your relatives that called me, and wanted...has a lady friend that wants help, and wanted Shakers. My niece is coming, the one I talk about, the son that died...where she coming to...my daughter-in-law...finally going to give me, going to give me the ashes. And I am going to put them up, because I did buy a head stone, though I didn’t have any. So, we’re going have a burial, where we’re going to put the ashes at where his head stone is. And some of your... I guess it’s your sister that lives up by the park on McKinley?

CG: Roberta

LJ: Yeah, her friend wants to be blessed by Shakers, so I guess we'll go there, but I am not quite sure I ordered the Urn from the undertaker, and it's not in yet, so I don't know when where going to do this. But I still get called to do things, the Shaker way.

CG: It's too bad that it has gotten so lost.

LJ: Yeah, I know I had a hard time when my son was dying from cancer I tried calling for Shakers and I couldn't get anybody to come! Finally three women came from Yakima Nation. Just three. And yet, if you called Mud Bay on a convention time, man! ... They come out of the woodwork! But where are they when?

I remember when I was growing up. They'd go "at a drop of a hat" to go pray for somebody. Today, I guess...and back there a lot of them walked. My brother used to have Shakers meetings in his home, he lived in near Port Gamble. He's have Shaker meetings and the Jamestown Shakers they weren't very wealthy people. There was a man named Jacob Paul, a little hunchback man, he would walk from Jamestown to my brothers home for a Shakers meeting. If my brother knew he was coming, he...course there's a bridge there now, long time ago it was a little ferry. My brother would say, "If he's let me know he's coming on the ferry, I can pick him up when the ferry lands and bring him home.

10:33

And one time...he (brother) was always a longshoreman, he wanted new shoes, so he bought new shoes. He's looking at his shoes and said, "I think I will save these, maybe

somebody can wear these”, and he put them behind the heater. Jacob Paul comes for the Shaker meeting that weekend, and he was sitting where his feet were out like that (stretched in front of himself). And He (brother) said he noticed that he (Jacob) had holes in his shoes.

He (Jacob) testified, he said, “I started to walk, and discovered I had holes in my shoes, so I went back home and I cut up another pair of old shoes and put the leather out, and cardboard on top of it, and I started walking again. Because, he walked everywhere, and I think today I was even telling the kids today, I remember as a little girl, and we only had one pair of shoes. Now these women, modern women...have dozens of shoes! [Laughs].

CG: I m guilty [laughing]

LJ: And I never forget, I tried after mister (husband) died; I would buy the kids, what I called- their school shoes, and I’d buy a pair of tennis shoes. You change your shoes into your tennis shoes when you get home. So your shoes would last longer. But, and if they got in trouble I’d take their school shoes away from them so they couldn’t go any place. [Laughs].

CG: What are your brothers and sisters names?

LJ: I only have one sister now, her and I. Loretta is eighty-one...

CG: What’s your middle name?

LJ: Elizabeth.

12:08 to 12:58

(Clarifying the names of her siblings.)

CG: The ones that passed away?

LJ: Frank Napoleon.... then Marvin Napoleon, then Loretta, then myself Lorraine, and then Ernest Napoleon, and Shirley Napoleon...yeah there's only Loretta and I left.

CG: So you guys are in the middle here, the youngest one was? Who's the youngest one?

LJ: Shirley...she died real young, I think she was only thirty-one or thirty-three. She died of cirrhosis of the liver, she lost her children to the courts, and I think that's what sent her plumbing down to alcohol...she lost, course we didn't have children services back there, and the state took her children from her and adopted them out. She hit bottom and died on what we called skid row on the Burn side of Oregon. . She was very young.

CG: How about, how did Ernest?

LJ: He was accused of child molestation...died in prison. See...we've lost since 1995, we lost my first son-in-law, then my son, then my daughter...no my bother then my daughter, and then my last son. We've lost a lot, and then my last...my son-in-law was two years ago...was my youngest daughter's...they weren't married, but they lived together twenty two years...he died from cirrhosis of the liver.

CG: Your children's names from youngest to oldest?

LJ: Oh, the youngest is David Lee, and Linda Kay...and Debra Jean Joseph.... and then there was Steward, Eileen...and then Garfield. ...I had two older children...one before Garfield was Morris, but he lived only seven years. He died from Spinal- Meningitis, and I lost a child between Debra and Steward...a stillborn girl.

CG: The stillborn girl, what was her name?

LJ: We didn't name.... I have the three younger ones alive. The older ones passed away, Steward, and Eileen, and Garfield past. Eileen from Diabetes, and Steward from a mysterious death here on the reservation, and Garfield died from cancer.

CG: That was 1998? (Garfield)?

LJ: No, Steward in "ninety-eight"...(1998...mysterious death) ...(Garfield died of Cancer)

CG: Do you remember stories, you know what I'd really like to, sometime I don't know if you'd want...or be willing to teach me a couple songs? I love that...my grandpa used to sing all the time.

LJ: I remember when he used to come to the Elders building...play his a

CG: His fiddle.

LJ: His fiddle, he used to come once a week when I first started in the Elder's building, and play music for us.

CG: Yeah, I miss him. But, he told me to go back to school, so I did. So do you have songs, or do you want to wait until you're at home?

LJ: Well, there's a song I used to like to hear my brother sing, and it came from one of the Bishops of the Shaker Church. And he always complimented my brother cause he's always say, "you sing it the way it's suppose to be sung." A lot of people change that song and it was by the one they called Peter Heck. He was a minister of what we call "The 1910." It was years and years ago, and it went like this.... my voice don't carry so well, it cracks now... It says... "Only the blood of Christ, only the blood of Christ can wash away our sins and make you whiter than snow.... (Sings Indian song)." And there another one that came out of Montana, it was converted from a Pentecostal song to a Shaker, and this years...may in the eighties, and it went like this, "Over the river of Jordan I shall cross, over the river of Jordan I shall cross. Oh my heavenly Father I shall see...my Heavenly Father I shall see...(sings in the Indian song)"...and there are others ones they sang long time ago, and they would sing it...and I don't know what the words were, I can always imagine they would sing, "tauchee ta, tsuchee ta...tsuchee ta, tee a squa nah tau hee ta." And what I think it said and yet I never heard anybody interpret it, was, "look to God." They used to sing a song like that, "Look to God," to me that's what that "Tauchee ta" is. I don't know, I just remember some of the ones they sang in Indian l

anguage, and later when the man could interpret, and they went, and the Indian...(correction) the English version.

22:23

LJ: And they used to sing that, "Look to God, who is so very-very good." But there are a lot of them out there, and a lot of times there 's...some I could never know.... while I am crossing myself (using her right hand to make the sign of the cross". Starting at her forehead then to her heart, and then from the left shoulder to the right shoulder, while repeating "In name of the father, and the son and the Holy Ghost". Then you can feel that, coming from there (points to her own belly).

You don't know, you don't plan on what you're going to sing, you just open...like the word says, "Open your mouth and I'll fill it." [Laughs]. One example...I think I told you that before I went to a funeral where they kept telling somebody to say something. He was from Canada. "No I don't know any of these people. I'm not going to say anything." And when he got through speaking and they asked me finally, I was in a kind of back row and when I opened my mouth to sing then I could hear him get all excited, "Oh my God, that's a Canadian song she is singing to me". I became a witness to him that there is no difference between their God and my God. He speaks in every language.

CG: Yeah.

LJ: And then he got all excited because I was singing a song that came from Canada. I didn't know where it came from. It just came out of my mouth (laughs).

CG: (Laughs)

LJ: If I were to sing it again, I couldn't. You know, when my husband died, they kept singing one song over and over and over again, and to this day I don't even know what it was. I just remember it was sang over and over and over again and then the people finally said well this song will be dedicated to him. And really I don't think I have heard anybody use it after that.

CG: Wow.

LJ: There is a lot of the songs, a lot of them has changed. In fact, some of these people that drum in the drumming in these pow-wows I guess are using some Shaker songs.

CG: Really.

LJ: A long time ago they claimed that those people who were singing on the drums had to go out and learn those songs from... My dad used to say they had to go out into the wilderness, seek, seek it. Now they are using Shaker songs because there is somebody that is using the song I told you that was converted from Pentecostal to Shaker. He tells the people he is drumming with, and he's little boss. I received it directly from God. It is a Pentecostal song converted to Shaker and he is using it now on the drum. That's not right.

CG: No. Yeah.

LJ: It is not given to you naturally. Anything that they did and the gifts that they had, they had to go out and seek them out in the wilderness. And they went; they had to, my dad used to say they'd go out there and fast literally. They didn't take any food with them. They had to prepare, eat what there was out there until they received what God had in store for them. Then they didn't call it God. They were seeking that higher power until he gave it to them. Today they don't.

CG: No fasting... hardly, huh?

LJ: No.

CG: No. My grandpa used to talk about that too. There used to be fasting and discipline.

LJ: Well I remember, you know, in the Shaker church they don't do this anymore. I remember that once a month or maybe not that, maybe not even that often, they had a confessional booth just like the Catholics. They had it built right inside the church and you would go over there and confess of your sins. Today, it's not there. And they used to go to the Shaker church and wash feet because in the Bible they said... the lady that sinned the most she come and asked God to forgive her, she was washing His feet with her hair.

CG: Yeah, yeah.

LJ: And it is something that spiritually nobody follows in that line anymore. We don't see that confession of... and there is so much that is... And I never forget there used to be a rule that it wasn't proper to divorce. Now it is rampant in the churches.

CG: Hmmm.

LJ: I never forget the story. My brother ended up marrying this white woman. She was married to Ray Zach, who was a Yakima, first, but he had a wife that he divorced and she lived in Oregon and Norma came out here because she is non-Indian, she came out here to teach in his Sunday school. She came out here two years in a row and then she married him. Her dad was a deacon in the church where she came from. She said he was so angry at me, he disowned me and he resigned from the church because I married a man that was divorced.

CG: Wow.

LJ: I mean it's just, the religions were adamant against divorce and remarriage and I remember the Shaker faith being that way because they would counsel. My dad and my mother split up at one point and we happened to be, my brother took us to La Conner, they were having a convention up there, they got together, they got them together and they were separated and they told them it was improper for divorce and you have all these children, you, you go back and you make this marriage work.

But you know what? It wasn't, I don't think even two years after that, I don't know what happened because like I say we were poor people. We had a, a three bedroom house that was, you walked in and there was just a little kitchen here and there was a wood stove, orange boxes where you stored pots and pans, you walked over this way and it was one big room, closet over here, one big bedroom over there, and over the waterfront stood a little house, just hung over the water, and that is where there were four beds where we slept. My crippled sister, my sister that's alive is crippled, well, she slept up there where mom and dad slept. She slept out in that one big room, Mom and Dad had the bedroom, and the rest of us slept in this room that was down, this little room hung over the water and that is where we slept.

Well, two years after they called them to reconcile, my father committed suicide. I don't know what happened. Uh, he seemed to be happy that night, like I said he couldn't read and write. This was a Sunday night and my mom was working and she was ironing, and they seemed okay. And, uh, he had me lay down with him because he was looking at the

funny paper. He couldn't read, so he had me lay with him and I was reading him the funny papers.

And I went to bed because I was going to school yet and pretty soon at 2:30 they come and woke me up. "We think your dad might have commit suicide". "You had better go, go look for him." Well, the night before my, my dad didn't have a car, so he borrowed my brother's truck. He had a great big flatbed truck with great big high racks on it and our house was like just along the water. She told me "You go, go out towards the bathroom". We had to go across the road here and then go across another, across another road to where the outhouses were. She said shine the flashlight around where those big trees are. I went back there and shined the light and came back. She said well go towards the smokehouse. There was a smokehouse this way. I went towards the smokehouse, didn't find him. She said go to the "Y" where the road "Y'd" this way and then back this way, and there were two big trees there. She said shine the light in the trees. I shined the light in the trees, all the while I was passing the truck on the driver's side from where it was parked. I went back and she said "Go back to the trees where the road "Y's", so I walked and when I come to the back of the truck with the flashlight on the ground I saw his shoes____, he hung himself off the side of that flatbed truck. And I was in such a shock, I, I guess you go into shock because when I saw his shoes and I brought the flashlight up I couldn't talk. I turned around and went back and she looked at me and she said "You found him" and I couldn't say yes and I couldn't say no because I was in such shock. It still bothers me to talk about it. (Lorraine cries)

CG: That's okay. That's okay.

LJ: (Lorraine cries) And for a long time I think I blamed the church for putting them together again. Because we had decided we'd go with our dad. We talked it over. If mom and dad separate we're going with dad. I was only 16 then. It still bothers me.

CG: I am glad that you shared it.

LJ: Mmhmm. But I learned a lot from him. A lot of things that we learned. He taught us like when we'd help mother make sweaters or whatever she was doing, he would tell us stories and the fishing stories, the clamming stories, all the history of the things, the way things ought to be.

CG: Rich with stories, huh?

LJ: Mmhmm. Sometimes I wish I was smart enough to write them down in a book at that time, never realizing that it was part of my history and part of, you know, the way the family, family lived. But, we survived after that, but we had a lot of difficulty with my mother. She still gives us a bad time. I think that is why my sister went away, because she used to give her such a bad time. Poor dad was... I always say, I think they went wrong when they told us you couldn't, uh, spank your children. Dad would never spank us. He made us go get a willow stick. You know how willow is? It stings when you hit with it. And he kept it right at the bottom of my mother's sewing machine. If we got in trouble, "You go get that stick and you bring it to me". He would always hit us on the back of the leg, up, right about here.

Where mother was very verbal and that, I think that hurts worse than... The welt will go away from the sting, what's it called, but words said in hate, would always be, they cannot be taken back. Mother was verbal. My dad was "Get the willow stick." And I

think that was better than the verbal what can never be taken back. It will always remain and mother was verbal where my father was, was different and, and through the years a lot of things happened to us and I ended up moving here and that is hardly something I talk about either. I moved here because of sexual abuse by my brothers and I had one returned to prison and mother would have killed me if she could have.

CG: Hmm.

LJ: I had three children already and, uh, this happened to my son and, and I and he just came out of prison and came to live with us and then I had to return him and mother came after me with her double-bladed ax. We moved, my brother, my husband had a sister living here. Ray Zach paid the first month's rent and that's why I moved to this city. My husband lived ten years after that. Passed away, and I thought "This is where he left me, this is where I will stay". And it resulted from that. And we have had family difficulties with my mother all along the way. It was funny. I believed in a way that the older women prefer and protected their sons more than they did the daughters.

CG: Yeah.

LJ: And I, I see it today still. I see it today still.

CG: That happened in, uh, in my family too, so, down through the history.

LJ: Mmhmm.

CG: Yeah.

LJ: And it was something they never talked about. The molestation in the families and they just covered it up and it stayed covered up and when it was brought into the open my mother just hated me.

CG: Mmm. Now, it's, it's important, I guess that's a benefit that now, that it's more so brought in the open when it happens so that it can be stopped.

LJ: Mmhmm.

CG: Yeah. What a story.

LJ: Mmhmm. And it's, it's funny because they claim it will go on for generations until somebody stops it, and, and it's looking to the Lord that will change all these things. And I think this is where a lot of my faith came because I was condemned so much. I was always, according to my mother, I was the black sheep, and so I had no source, like I said, when I was driven to that point of suicide, then the Lord revealed to him that he loved me, that he cared, and that is what brought me to the faith where I stand today because I was, after this was all over, then I realized that every time that you go through a test, He's just testing your faith. Is your faith going to stand or are you going to walk away?

So many people get tested and they blame God, they walk away. If this is what God will do to me, I'll leave. He doesn't do it. He allows it happen a lot of times, but it's a testing of our faith in Him, will we, will we stand. And I think that is where I got, really believed He was there because I'll never forget when I was sent to Seattle with hepatitis they said I would not live.

They finally let me come home and, uh, before I left that room that day, I was ten days in isolation, it was almost like a jail cell I thought because it was a little small cubic and the window was way up high like this. All I could see out was the clouds. And I thought

they'd, they'd take me and give me some more tests and they give me a liver test. They said my liver was badly damaged and they gave me a bunch of, I called them horse pills. They chopped them all up and give them to me and I'd swallow them, maybe 15 or 20 minutes later I'd throw them back up. I couldn't hold food down or nothing.

I prayed, I thought "Lord if they can't do anything, why don't they send me home?" And I heard the door open. I was facing the wall. I heard the door open and close. I heard somebody praying. When they stopped praying I rolled over and looked and there was nobody there.

CG: Oh (laughs) really?

LJ: And I rolled back over and I prayed again and I was praying and I was crying, "Lord if they can't do anything to me, because my kids were still young, they're home alone, there's nobody there with them, at least send me home with them." And I heard that door, that was a metal door, because like I said it was, uh, isolation ward. Closed the door, got the edge of, I could feel when they got to the edge of the bed, prayed, prayed, prayed. I rolled over again when their voice stopped, nobody there. And I honestly, He used an audible voice that I could recognize and that was probably Him praying for me.

The kids fixed me up a bed, they called and told them I could come home, so they come and got me. Debbie had just learned to drive. She come and got me and brought me home and they fixed me up a bed in the living room, but I could not stand the smell of food. So I told them I will move upstairs to that small bedroom so away from where I don't have to smell the food. I had stayed there 28 days and I used to pray every day and every night. I had the Bible by my bed and I would read because the light hurt my eyes,

so when I would go to the bathroom I would come back and my eyes would be adjusted so I would read the Bible a little bit and go to bed and sleep.

The 28th night I went to sleep and I woke up and the wind was blowing and I had an old drafty house that had shades you pulled down and I had a flannel back, what we called tablecloth, attached to the windows to keep the draft out and then I had insulated drapes. But the wind was blowing real hard. The drapes flew open like that. And when it came to where I was in bed I was _____ I fell on the floor. I don't know why, but I was on the floor. _____ "What am I doing down here? Get back in bed." I got in bed. I faced the wall and all of a sudden I looked, I could hear the wind again, I rolled over and the drapes were blowing like the wind was blowing the drapes up, they were on fire, a non-consuming fire, they were just blazing with fire. The room lit up. And this is where I said I swear that was the Lord at the foot of my bed. He was on the foot of the bed, and long flowing white gown, the face was illuminated, it had white all over, with His little, I call little dinner Shaker bells, and He began to sing. And I never knew that hallelujah meant praise the Lord, Amen. And he is singing "hallelujah, hallelujah", all while the He was singing the ceiling came off, the roof came off, the blackest pitch black clouds. He is still singing and the clouds would shift, would shift, would shift. Pretty soon I saw the most beautiful sun-streaked sky. And when He healed me He did beautiful and wonderful job, but it was several months later I came and I got a job at the tribe.

This was in October. I got a job in April at the tribe. I only weighed 78 pounds. Healing from that, that hepatitis. And then, like I said, I have seen healings, and, and asked that if

He can heal my broken heart and make a way for me where there is _____ because I thought I am not educated, I don't have what it takes to, to hold a job anywhere, but He has made a way for me where there is no way. To the natural man, you're uneducated, you can't do anything, and yet I have been in the workplace all these years. And I'll give Him credit for it. I know some people who think "well..." (laughs).

CG: (Laughs) What a magnificent story with healing, and, yeah, He sure loves you.

LJ: I know when David was burned they wanted us to take him and let him go and we wouldn't. And I used to go in there when they would call us and say "Get your family together, he is going to die" and I would get there and I would just pray and sing. We couldn't touch him because he was just totally wrapped like a mummy. All you could see was his eyes. He was eagle spread with boards on his _____. I would sing a Shaker song and I would just brush him, just brush him.

Sometimes he would try to respond, try to raise his arms. He was responding to what we were doing and they would get excited "You'd better stop, he's moving, he's not supposed to be doing that" you know, and three different times it came out in the paper that he was not going to make it through that day and we'd go. They called and made me go up, my kids were still drinking; I had to pay for them to come by cab from Tillicum to the hospital one time. They said, "Well, we don't have a way in." I said well catch a cab, I'll pay for the cab when it gets here because they told us he wasn't going to make it. And that was the same thing when Linda was in a coma, you know. "She's not going to make it, you had better get your family together." Called in a second doctor and the doctor said "Just let her go, she'll be just a vegetable. She will never come out of this."

And I held fast to God, I told her, because when they called me and told me she wasn't going to make it, when I got there and saw her on the gurney I just threw my body over hers and said man says you cannot make it, Lord I am placing her in your hands, you made her life, you, you know what she trusts and believes you. You take her and you _____ but she was in a coma for four months before she came out of it. She did make it. She is not totally healthy. She walks _____ she has a home but she can't work anymore, can't do anything. But she survived.

CG: That was Linda?

LJ: Mmhmm. Linda.

CG: And, uh, what happened to her?

LJ: She got that disease they call ARDS. Its initials they call ARDS. I don't know what it stands for, the terminology of the word stood.

CG: She went into a coma, was it a coma?

LJ: Mmhmm. She was in a coma.

CG: How old was she when she went _____?

LJ: She is 49 now. I think that was about five or six years ago.

CG: So, 42 or 43. And you talked about David, who was burned.

LJ: He got burned in 1982.

CG: David, what's his...David Lee?

LJ: He's the youngest boy. He's the youngest. David Lee.

CG: How did he get burned?

LJ: I lost my home.

CG: Oh.

LJ: We lost everything. That is another miracle in itself. I didn't have insurance. I tried to ask the tribe to loan me. My insurance was only \$268 a month and they wouldn't loan me the money and I was working the farms and insurance lapsed in October and the house burned in March. We lost everything.

CG: And it wasn't... They didn't...come through with... Oh, that's horrible.

LJ: And I couldn't get help from welfare because they told me we can't help you because you own a piece of land. Sell that land and then we'll help you. (Laughs)

CG: That was in 1981?

LJ: '82. March of '82.

CG: March. David. David was, how old was he? About?

LJ: He is 48 now, so (laughs).

CG: (Laughs) subtract, right?

LJ: Yeah, he was born in '58. '58 to 82. Figure out how old he was.

CG: (Laughs) Do you remember all the, the birthdays of your children?

LJ: Mmhmm.

CG: Okay, maybe I should put that down there. That way I get that all right too.

LJ: Garfield is the oldest. He was, he was in 1950. And Eileen was '52, Stewart '53, Debbie they were all '56, '57, '58. '56 for Debbie, '57 and '58 for David. They were all in July. The last three are all in, July babies.

CG: (Laughs) Wow, July babies.

LJ: Mmhmm.

CG: I know, I did a short story for Deborah in the, you know, the newspaper. I enjoyed her story. She used to talk about her dad doing duck soup

LJ: Mmhmm.

CG: Cooking duck soup.

LJ: Mmhmm.

CG: She said she really liked it.

LJ: Yeah. Yeah.

CG: So, can I get your picture?

LJ: Okay.

CG: Can I take your picture? Did you want, could we do, let's wait some time next week?

LJ: Okay.

CG: Okay. And, um, anything you can think of you want to share. Another thing is that for the University of Washington they have a release form you can look at. Anything in particular that you don't want to have written then you could write it down here. But if everything is fine, you could just sign it down here and then I will sign it.

LJ: Mmhmm.

CG: It's a release form so that I can put it into the archives.

LJ: Mmhmm.

CG: And it will be for education, where people when they go to school, if they get interested and they want to know what life was like in the church and all this, you know.

LJ: Mmhmm.

CG: It would be excellent. And I remember my, my grandpa used to talk about his mom, my grandma, ____ Betty, used to talk about how that, the, the Indian Shakers received the Bible through prayer.

LJ: Mmhmm.

CG: You know, the Bible stories.

LJ: Mmhmm.

CG: And they didn't even have the Bible.

LJ: Yeah. That's why I was amazed....

CG: And grandpa said they were so close together.

LJ: I was so amazed when dad would tell us these stories and then I found it in the Bible afterwards. I said the relationship that they must have had with the Lord to, and they always say it comes through the leading of the Holy Spirit. In other words, they were clean. They had... you think "My gosh, he really used them in such a marvelous, wonderful way".

CG: Mmhmm. So even more songs, you know, like that I could, that would be saved, songs, like these songs that you sang will be saved, you know, so that, uh, the story about when you were healed.

LJ: Mmhmm.

CG: The power of that.

LJ: Yeah, well, you know, when my son was in such critical condition, finally the nurse said to me "There are two women that want to talk to you when you are done with your son, visiting your son" and when you entered the burn unit there was a little place where there were tables and chairs and then you went into the burn unit and so when we got

done, she sat me on those chairs and these two women came and they were all dressed up in suits. I thought maybe they wanted to talk to me about “How are you going to pay the bill?” or something. And they asked me what it was we did in there. They said, “What is it you do when you go in there?” I said I pray. I said I belong to the Shaker faith and I said we were taught that healing can come through the song. And I said when I come and I pray, then the Lord gives me song and then I sing it and then I brush him. And you know what they told me? We seem to notice that there is a difference on the machinery that he was on. He calmed down. So they said “Is there a way that you can buy”, I had to go out and buy a tape recorder, “bring a tape recorder and bring recording on songs on it.” Because at nighttime his body would thrash and they would have to put him in a tub of cold water. And so when they would get him into that place where they had to put him in water they would play these Shaker tapes, they would turn it over and play it for him. This is what they did with my daughter.

CG: Wow.

LJ: She had, they learned that when I went in there to pray and be with her that she calmed down on the machinery that was there, so that one nurse would do a double shift just to be with Linda and she said “If you bring in a tape,” and she said “the cassette is right here, I will turn it over for her and I will play it for her.” And one day she, I used to get there 5:30 every morning. I would get up and I went there. She was already waiting for us. She said you know what? Linda moved one finger this morning, early this morning, and I had to make sure that I stayed here and told you she moved one finger.

CG: (Laughs)

LJ: (Laughs) They were just amazed at what these songs did for them, though it was on a recording. And when we were playing the first recording and we were playing it, the doctors and nurses were standing around my son's bed, well, even the doctor out there, his foot was going with the bells, even his foot. It amazed them. And that one nurse used to say, "Well, if I ever get sick I am sure going to call for you to pray". (Laughs)

CG: (Laughs)

LJ: But you know, it, it amazes me myself because years ago, Ramona Bennett had a friend I guess that ____ Shakers and she lived in Queen Anne in Seattle and she called, um, Ramona and told her if she died she wanted a Shaker burial, it would be just a graveside service. So, she died and so they called us to do the graveside service there on Queen Anne Hill. So Norma went with me, my sister-in-law, and I and my daughter Eileen because she was a bell ringer, she could ring bells real good. David could ring bells. And, uh, they went. I did the prayer and everything and we sang the Shaker songs, rang the bells, and then they took us to the most beautiful home facing from Queen Anne Hill to feed us dinner and it was amazing because you would think, she was a non-Indian and she wanted a Shaker service. She had heard about them.

CG: Nice.

LJ: And they had a man that was a janitor here for years in Cushman Hospital when they started, when the administration was up there, he passed away suddenly and he had no family, so they called me to do his burial. They buried him here on Cushman grounds because he had no family and we done it Shaker way.

CG: That's nice. Yeah. Really nice. Do, could we get together sometime maybe, you could, I don't know how to ask, to hear some of the songs.

LJ: Mmhmm.

CG: Some more of the songs?

LJ: I think, uh, some, I find, I don't know why, but I find that some of the songs that they sing in 1910 are very slow. The bells just, I'll say _____. Some of the more lively ones came out of the Full Gospel and I think I have three tapes when my sister-in-law was married to Ray Zach, he used to come up because he was Shaker background but he went Pentecostal. Well, when they went to Bible seminary, a lot of the Shakers, the younger ones, went Assembly of God or Church of God, because they learned while they were in Bible seminary they could go minister in these churches and get a salary, so a lot of them split off. That's another story that...only one that really didn't split off and he's gone now, was Herman Gouty, out at Muckleshoot. He went to bible seminary with Ray Zach, the Enoch brothers went off and Foster Jones went off, William Kitsap started but didn't finish. He stayed in the _____. All these from the different reservations you could name, all those that went to Bible seminary, interest _____ them in going to Bible seminary, when they came back they left the Shaker church and went the other way. That is when the big split came in.

CG: It had to do with, they would get money?

LJ: Yeah. Because they were salary, to minister the word of God.

CG: Oh, okay.

LJ: And that sounds terrible that they would rather do it that way because they talk about there are many called but few are chosen and God could really use them if they didn't give into the rule of the white man indoctrinating the way that they believed.

CG: Yeah.

LJ: 'Cause he says freely you give, freely you receive. Why I'd say I'm going to get a salary for it. You know? It's His word.

CG: Yeah.

LJ: I don't know (laughs).

CG: (Laughs)

LJ: We're just, we're just an instrument in his hands, just like the bell. If God could use us, we will be obedient, we are just an instrument in His hands so to speak, no different than the bell. If we are obedient, He will bless us to the utmost if we would just be obedient and mindful of all He has in store for us.

CG: Great story. Great faith too. Okay, so let me see how much time we have got on here... We will get together again some time next week.

LJ: Okay.

CG: If that's all right with you. Yeah, we almost got an hour. That's pretty good.

LJ: Yeah, like I said, Ray Zach came and he recorded some Shaker songs there. I have them there somewhere, but like I said a lot of them were put away. When I, I used to have Shaker meetings in my home every second weekend of every month but I, I used an 8-track but when we burned out I lost all of those tapes. We used to have Shaker meetings every month in my home on the hill and I had them all done on 8-tracks but when we lost our home we lost every bit of it.

CG: Oh...

LJ: I had a bunch of, I recorded all the meetings, but we lost them when we lost our home.

CG: Yeah. Do you still have some on cassette?

LJ: Mhmm.

CG: You have some on cassette? I could, could I make some copies? The ones that you choose, and, um, and then I could go ahead and have them transferred to a DVD too?

LJ: Okay.

CG: Or, a DVD. Okay, and I need this. If you, it's a release form so that I can put the information into the archives.

LJ: Okay. And I put my name there? No?

CG: Interviewee's name. Yeah, your name right here.

LJ: I'll just put...

CG: Two R's?

LJ: Mhmm.

CG: Okay, and them, um, signature... I had to... (laughs), your name, your signature and date right there. Signature and date.